9th Standard English Medium Sociology

by Karnataka Text Book Society

Karnataka Text Book Society

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9th Standard English Medium Sociology

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Government of Karnataka

Sociology

Indian Sociology

Ninth Standard

For Specially Abled Students

English Medium- 2017-2018

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Preface

Specially Abled Students at the secondary level have an option either to study Science and Mathematics or they have an opportunity to select from the three subjects- Political Science, Sociology and Economics. For the X std students who opt Sociology textbooks are prepared in 2015 with the title, 'Social change and Development'. In 2016, for the IX, textbooks are prepared with the title' 'Indian Sociology' and for class VIII with the titles 'Sociology', In line with the objectives of NCF-2005. These concepts create interest and curiosity among the students.

The textbook comprises of 10 chapters. Precise and simple presentation of the topics and concepts inspire the students for self-learning and develop analytical thinking. The activities and exercises at the end of each chapter give opportunities for the students to participate in discussions, group work, debates and other learning activities.

Karnataka Textbook Society acknowledge the Chairperson and Members of Textbook Preparation committee, who guided and helped in the preparation of the textbook, scrutinizers, printers and all who helped in the process of getting this textbook done. Karnataka Textbook Society hopes that the book will be helpful for the students in developing their personality and hopes the society will get better citizens for tomorrow.

Nagendra Kumar, Managing Director, Karnataka Textbook Society®, Bengaluru- 5 6 0 0 8 5

Dr. Baraguru Ramachandrappa, Chairperson, State Textbook Review Committees, Karnataka Textbook Society ®, Bengaluru- 5 6 0 0 8 5

Chairman's Note

Sociology is most interesting and curious subject among social science. Sociology studies society, culture, family, religion, growth of the child, gender discrimination, marginal groups, globalization, language etc. in detail. With this sensitive issues about the society will come to our perception. This will promote sociological talent among teachers teaching sociology and students learning this subject simultaneously. This talent enables everyone to understand scientifically without prejudice of the social affairs.

Indian society is variety of issues. The culture of people of one place appear to be wonderful to the people of other place. Celebration of one religion seem to be different from the celebration of other religion, dress, language, food system, life style depend on geographical features of particular place. These subjects are very sensitive and emotional. It we fail to understand these properly. The social unity and solidarity of India will be affected.

Students need to have training to understand the society properly right from the school days. This will promote healthy educational personality in them. From this point of view, it is a point of appreciation that, students from secondary stage have been introduced to the sociology.

While writing lessons to secondary school students caution has been taken. An attempt has been made to simplify the complex concepts in simple language. Contemporary examples are given wherever necessary. Supporting pictures are given to make attractive pages. We remember the cooperation of Prof. Baraguru Ramachandrappa, Chairman, State Text books Revision committee, Director and staff of Karnataka Text book society(R). We believe that this book is simple and neat; and any suggestions to increase these further, we welcome happily.

Dr. Lakshmipathi C.G., Chairman, Textbook committee of Sociology

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	G.S. Ghurye M.N. Srinivasa Irawati Karve C. Parvathamma Prof. Jogan Shankar

Chapter-1 Indian Society-Unity in Diversity

Learning Points:

1. Know about Unity in Indian Society
2. Study the geographical variety that exist
3. Study the cultural differences that exist in Society
4. Know the significance of language and discuss.

Introduction:

Children! Observe friends of your school. All of them are not from one home, one place, and one community. Coming from different places to the same school sitting side- by side, listening to lessons, and playing together. If somebody quarrels with your group, you all unite together and fight. You all eat together during your lunch time. If you look at all these don't you feel that you are united? This is called unity in diversity. Thus unity develops a feeling of oneness. India has a multicultural and unity so much, so that to call this as society with variety. Although India has innumerable religions, languages, castes, cultural variety, geographical variety, race, tribals, social customs, beliefs, ideal culture, there is equality in life- style. This unity is called Unity in Diversity.

We need to study the following aspects to know that,

India possess unity in diversity:

1. Geographical diversity
2. Cultural diversity
3. Linguistic diversity
4. Religious diversity

1.2Geographical Diversity:

India spreads over 32, 87, 263 square kilometer area. Besides, it stands second in the world in population. Kashmir and the Himalayan belts are cold places where as Rajasthan is a place of severe temperature. In Kerala we can feel both cold and hot weather conditions. While North- East area receives heavy rainfall, some parts in Rajasthan do not receive rain at all. Likewise, in India vast forests, mountains, sea, valleys, rivers, and

fertile lands, plain land, scales of green and dry lands are seen. Inspite of all these variations, without any discrimination, India has geographical variety.

1.3. Cultural Variety:

Children! Let us assume that, you are on an excursion from your school, when you had been to Kodagu district you come across women in a different style of saree and men with different 'punche' dress. Similarly, if you come to Mysore and Chamaraj nagar districts you will hear the folk songs on Manteswamy and Madeshwara. In Mysore the prosperous palace is seen. You can see 'kolata' and 'Patakunitha' in Tumkuru, Yakshagana in Dakshina Kannada district; you can see "Nageshi" a kind of folklore 'Lavani songs in Belagavi district. If you come to Kolar you will hear the sounds of 'tamate' and 'olaga'. Likewise you can see different kinds of cultural variety.


Different style Cultural Variety

In India there are a lot of cultural differences from state to state. In Rajasthan a different kind of dress, dance, food habit exists, similarly a different food habit, dress exists in Bihar.

Tribal people have cultural variety. For example "Handi jogi" people of nomadic community wear a kind of Red Mundasu. Around this mundas 'glass manis' are used for its decoration, similarly 'peacock feather' on the 'mundasu', cross shawl, ear ring, kinneri in the hand, 'Chilike', 'Tala', 'Gejje' on ankles, "Jolige" at the shoulder are their style, They sing stories for several nights. Hakki Pikkis wear the clothes made of pearl and garlands of the same.

Likewise, we see a variety of culture, dress, behavioural pattern, values, social norms, food-habits, ethical rules, beliefs, religious practices etc, under the cultural variety.

1.4. Variety in Language:

India is a land of variety in languages, because, a citizen of India can use the language of his choice. In the constitution there is no such

restriction on any language. That's why AR Desai calls "India as a museum of Languages" for example, whenever you wish to spend your holiday in Bengaluru with your brother, sister, uncle who resides in Bengaluru, for that if you are in the bus stand and waiting for the bus, you will see the variety of languages people speak. People use a variety of languages such as Kannada, Hindi, Telugu, English, Tamil, Marathi, Malayalam etc.,

The Indian Constitution in schedule 8 and has officially declared 22 languages. These are, Assami, Bengali, Gujarathi, Hindi, Kannada, Kashmiri, Malayalam, Marathi, Oriya Punjabi, Samskrit, Tamilu, Telugu, Urdu, Manipuri, Nepali, Konkani, Santhali, Bodo, Mythili and Dogri. Besides, it is estimated that there are about 1652 local languages in India. Newspapers are printed in about hundred or more languages. About 5000 newspapers are published every day.

Languages spoken in India have been classified mainly into the following four categories.

1. Indo- Aryan Language Family
2. Dravidian Language Family
3. Austrica Language Family
4. Syno-Tibetain Language Family

1. **Indo-Aryan Language Family:**

 In this family Hindi, Urdu, Punjabi, Bengali, Oriya, Gujarati, Marathi etc, of North Indian Languages are found.

2. **Dravidian Language Family:**

 Under this family South Indian Languages such as Kannada, Telugu, Tamilu and Malayalam are seen.

3. **Austric Language Family:**

 Languages such as Mundari, Santhali, Mythili, etc come under this category.

4. **Syno-Tibetian Language Family:**

 Tribal people of south- east region speak the Syno-Tibetian Languages.

English is a language for communication, Hindi as a National Language, and a regional Language of a particular region are spoken by the people.

Likewise, although India has many linguistic groups having minor disputes, people keep aside these and live in our country with a feeling of oneness.

1.5. Religious Variety:

Hindu, Islam, Christian, Sikh, Boudha, Jain, Parsi religions exist in India. As per the 2011 Census 82.7% Hindus, 11.8% Muslims, 2.6% Christians, 2% Sikhs, 0.7% Boudhas, 0.4% Jains, 0.3% Parsis are in India. In India Hindus worship Gouramma, Ganesh, Mangalamma, Hanuman, Huliyuramma, Maramma, Bhairveshwara, Gali Anjeneya etc, and Hindus have their own religious practices. These people celebrate Sankranti, Yugadi, Deepavali, Shivarathri etc, the Ramayana and the Mahabharatha are regarded as noble epics. Muslims pray to 'Allaha', Quran is their holy book. They celebrate Ramzan, Bakreed, Idmilad. Indian Christians worship Jesus Christ. These comprise Roman. Catholic and Protestants as sub groups. These have various churches. They mainly celebrate Christmas. Buddhist are found in less number in India. This religion is restricted to a few places. The Sub-sects of Buddhism are 'Mahayana' and 'Heenayana'. Jainism also practiced by few people in India. These are found both in northern and southern parts of India. Their main sub- groups are 'Digambara' and 'Swethambara'. Likewise people of 'Parsi' and 'Sikh’ live in India in a small number.

Thus can see religious variety in India.

You know it: Guruanak is the founder of sikh and Grantha Saheeb is their holy book

Summary

1. India spreads over 32, 87, 263 Sq. Km. geographical area.
2. India consists of a variety of vast forests, mountain ranges, expansive sea, valleys, more number of rivers, desert and fertile land, plain land area, green and dry land, etc.
3. In every district of the nation and states we see cultural diversities.
4. AR Desai calls India a Museum of Languages.

5. In the Indian Constitution, in its 8th Schedule about 22 languages are declared for the administrative purposes. These are Assami, Bengali, Gujarathi, Hindi, Kannada, Kashmiri, Malayalam, Marathi, Oriya, Punjabi, Sanskrit, Sindhi, Tamil, Telugu, Urdu, Manipuri, Nepali, Konkani, Santhali, Bodo, Mythili, and Dogri.
6. In an estimation about 1652 and more local languages exist in India.
7. The languages spoken in India are classified as Indo- Aryan language family, Dravidian language family, Astric language family Syno-Tibetian language family.
8. In India religions like Hindu, Islam, Christian, Sikh, Boudha, Jain, Parsi and Yahoodi exist.

Exercises

1. **Fill up the blanks with suitable words**
 1. India has _____ Sq. Km. geographical area.
 2. India is home for several _____
 3. _____ called India as "Museum of languages".
 4. Indian Constitution as per Schedule _____ declared 22 languages for administrative purposes.
2. **Answer the following in one sentence**
 1. Which is the mother tongue of Karnataka?
 2. What is Mysore city known for?
 3. Which is our national language?
 4. What do you mean by cultural variety?
3. **Answer the following in three sentences**
 1. What do you mean by unity in diversity?
 2. Name any four languages of India.
 3. State any two folk arts popular in Tumkur.
 4. List out four category of languages spoken in India.
4. **Answer the following in eight sentences.**
 1. Write a note on the Geographical variety in India.
 2. Explain about a language variety in India.
 3. State the significance of saying India is a land of Unity in Diversity.
 4. Which are the religions that exist in India? Write about any four religions in two sentences

Suggested Activities:

1. Write about cultural variety in the festival that is celebrated in your home and share with your teacher.
2. Prepare a report on language variety in your locality.

Chapter-2 SECULARISM

Learning points:

1. We learn about secularism
2. Know the history of religious harmony in India
3. Know the role of Indian constitution in secularism
4. Discuss the challenges of secularism

2.1 Introduction:

To protect the unity and rights of the citizens the Secularism was introduced. Mahatma Gandhiji, the first Prime- minister of India Jawaharlal Nehru, and the architect of the Indian constitution Dr. Baba Saheb Ambedkar have been supporting the concept of secularism prior to the independence because there were seven religions existing in India. The Constitution has paid equal preference to all these religions. People of any religion cannot dominate people of another religion. Besides, religious equality, various tribes, castes, races have their own food habits,

Culture and practices. To respect these practices is also an aim of the Indian constitution. Therefore, there is no provision in the constitution either to give top priority to one culture or disrespect any other culture. Fraternity, equality and freedom are the basic principles of the Indian constitution. To protect these basic principles the concept of secularism is very important.

2.2 Meaning of secularism:

The word secularism is derived from the Latin word "Seculars". George Jacob Holioche, a British thinker, used the word secularism for the first time in 1851. While doing so, he derived a social system separated from religion.

What is secularism?

Secularism means, a Government or sovereignty, shall maintain distance from the principles of religion and institutions or remain as neutral.

In public administration no religion can interfere and, in public life one's religious ideas shall not affect the respect and rights of another

individual is called secularism.

To put it in simple words "secularism is peaceful and cordial religious life".

For example, majority people in India are non- vegetarians.

Similarly, there are vegetarians. To respect these two food systems is the duty of both the groups.

2.3 History of Religious coordination in India:

The 42nd Amendment was brought in when Smt. Indira Gandhi was the Prime minister. India was declared as a secular state in the preamble of the constitution. The most important reason for this was that, India was a place for many religions, languages and culture. The Aryans, Moghals, Huns, Shakas and Europeans all who came to India are responsible for India's religious and cultural variety. As a result of this we see so many cultures in India.

Children, you must have heard the name of Samrat Asoka. He was a king who ruled India during the third century B.C. He has inscribed in the 12th inscription that, we should see all religions equally. The Moghal king Akbar who had established a new religion "Din-ilahi" stated that, all religions are to be seen equally. During the Medieval period saint Kabeer, Tukaram, Meerabai, Gurunanak, etc., declared that all merits in all religions have to be followed.

The British did not interfere in the religious matters of India except during the first war of India's independence.

India's tradition of religious cordiality and principles of Mahatma Gandhi have largely influenced Jawaharlal Nehru, to be the propagator of secularism. Nehru a man of scientific attitude, laid the foundation to the principle of secularism.

Although fundamentalists, anti-religious and separatists have tried to divide people on the basis of religion, and caste, the common man of India still respect each other, and lead a cordial life.

2.4 Indian constitution and secularism:

The Indian constitution is the basis for all Laws. Government of India if it wants to bring any new law, it should be one with the constitution. The Constitution has declared national objectives. Accordingly, we all have to continue to be a democratic, socialist and a secular country. This is inevitable because, as the first Prime Minister Jawaharlal Nehru announced we need to build a secular country in a religious country.

Although, the aim of the Indian constitution was to build the country on the basis of secularism, there was no such proposal. But, in 1976 an amendment was made in the constitution where the word secularism was included. We could see in the Preamble of the Indian constitution that "we, the people solemnly declare that, India shall be socialistic, democratic, secular "sovereign country". Similarly, in schedule two citizens are allowed to practice their own religion. This schedule provides right to its citizen to follow any religion of his choice. Similarly, it has prohibited any religious activities in an institution running out of government funds as per schedule 28. The High court has formulated several rules in this context. On the basis of these, we can see that, the principle of secularism has a strong foundation.

2.5 Challenges of secularism:

Children! you have learnt already, what is secularism and the historical background of secularism in India. you also know that, the Indian constitution has laid its foundation on secularism. In spite of this, there are religious clashes and cultural clashes taking place in India. Not only India, the entire world is facing

Challenges of secularism. The challenges of secularism are given below:

1. Vote bank politics
2. Lack of scientific outlook
3. Poverty and unemployment
4. Social illiteracy
5. Communalism
6. Wrong concept of religion

You know it: Dr. B.R Ambedker is called as father of Indian constitution

1. Vote bank Politics:

Some political leaders are supporting feelings of people of one religious group and deny the feelings of another religious group for gaining of votes and subsequently, formation of the government. By doing so, the principle of Indian secularism will have to face hurdles. Besides, this also divides the people on religion and promotes hatredness among them.

2. Lack of scientific outlook:

 Scientific outlook means, knowing things through our five sense organs and proposing things with evidence. Religious people do not allow people to have a scientific outlook. If scientific outlook is developed among the people, they start questioning them. These questions cannot be answered through religion. For example, you must have heard of Galileo. This scientist argued that, the sun does not move around the earth, instead the earth revolves around the sun. This was his scientific truth. But, blind religious followers of the time took Galileo to court and went to the extent of punishing him. Likewise, the unscientific attitude comes as a hurdle to the principle of secularism.

3. Poverty and Unemployment:

 You may be surprised to know that, poverty and unemployment will be a hurdle for the implementation of the principle of secularism. There is a close relationship between poverty, unemployment and blind rligious beliefs. While religious crisis take place, unemployed youths are being used for this act. The youths have been misguided by saying that, people of a particular religion are responsible for their poverty. For example, Hitler mispropagated the people of Germany, saying the Jews are responsible for backwardness. The military which troubled the Jews is called 'Nazi' military. Poor unemployed youths were made to join Nazi military. We can make out through this that, poverty and unemployment indirectly lead to break the religious unity.

4. Social illiteracy:

 There are two types of illiteracy. There are people who cannot read and write, another class is that who are not aware about the society around them. A man who is not aware about his social environment will be like

a frog in the well. He thinks that, his caste and his religion are the only truth. He will not know the multi- culture, language around him. He will mistake the people of one religion as he has not mingled with people of other religion. Therefore, there is a possibility of developing preconceived prejudice about other religions. Such feelings affect the religious harmony.

5. Communalism:

 Communalism means hatredness of the people of one community towards the people of another community. Such people think that, their religion is only superior and other religions are inferior. The secularism concept looks at all religions as equal. It does not consider one religion as superior and the other one as inferior. Communalism creates hatredness between religions resulting in conflict. In India we can see communalism as a big threat to secularism.

6. Wrong Concept of Religion:

 All religious books advocate good things. Unfortunately, few blind religious followers, keep aside the good things of one religion and define wrongly the results in enimity. They go doing this kind of act, not only affect the desires of Indian constitution and creates a dangerous situation for the principle of secularism.
 After knowing these aspects, the importance of secularism will be clear India to grow firmly in development process, it should keep aside the feelings of caste, religion, language, regionalism etc. In the light of principle of secularism we have to develop patriotism.

Summary

1. Jawaharlal Nehru was the first Prime Minister of India.
2. D r. B.R. Ambedkar was the architect of the Indian constitution.
3. British Thinker, George Jacob Holioche used the term secularism far the first time in 1851.
4. Secularism means, any Government or sovereignty shall keep distance of religion or being neutral in the matter of religion and run the administration.

5. In 1976, when Smt. Indira Gandhi was the Prime Minister has brought the 42nd amendment to the Indian constitution.
6. In 1976, an amendment in the Preamble of the Indian constitution was made add the word 'secularism'.
7. The Challenges of secularism are vote bank politics, lack of scientific outlook, poverty, unemployment, social illiteracy, communalism, and wrong concept of religion etc.
8. Communalism means hatredness for one religion other than his own.

Exercises

1. **Fill-up the blanks with suitable words.**
 1. India's first Prime Minister was _____
 2. The term secularism is derived from the Latin word _____
 3. In 1976 an amendment was brought to the Indian constitution and included the word _____
 4. Under secularism principle we should grow _____

2. **Answer the following questions in one sentence**
 1. Who is the father of the Indian constitution?
 2. Define "secularism".
 3. Who has used the word "secularism" for the first time?
 4. What is communalism?

3. **Answer the following in two or three sentences**
 1. What is scientific outlook?
 2. Who were the foreigners who came to India?
 3. Who was George Jacob Holioche? when did he use the term secularism?
 4. What is poverty?

4. **Answer the following in eight sentences.**
 1. Write about the Indian constitution.
 2. Explain the history of Indian Religious cordiality.
 3. Write a note on poverty and Unemployment.
 4. Explain the challenges of secularism.

Suggested Activities:

1. Know more about Dr. BR Ambedkar from your teachers
2. Write about the advantages of unity and show it to your teachers

Chapter-3 Caste system

Learning points:

1. Introduction
2. Know the caste-system and its characteristics
3. Know the information about untouchability
4. Caste as hurdle to progress-An observation
5. How caste is eradicated in society

3.1 Introduction:

Indian society consists of caste system. This is a social institution practiced from the past. Caste system is not confined to India only. Whenever Indians migrated and settled, there could be seen the caste system. For example in Japan, Burma, Srilanka, Nepal, Myanmar etc. caste system can be seen.

Caste system is a special form of social stratification. This is a deep rooted practice of the Indian society. The land ownership in India also depends on caste system. Social distance, and upper and lower feeling is the main character of caste. This type of social structure appears like a pyramid. Difference between castes, purity and impurity, tradition and practices and restrictions exist. These rigid conditions used to decide the status of an individual in the society.

You Should Know: GS Ghurye said there are more than 4000 castes and Sub-castes

3.2 Meaning and characteristics of caste:

Caste has been a part and parcel of practices, tradition, marriage, family and ideals. For example-Names of hotels have been named after castes. It is very common to see the caste indications on cars and bikes.

Meaning of caste:

Caste an English term is derived from Spanish and Portuguese's word 'casta' meaning race or kind, heredity.

Characteristics of caste:

Caste system is complex. Sociologist GS Ghurye said, instead of defining the caste, it is better to know its characterstics. He has identified

the following characteristics of caste in his book, "Caste and Race in India."

1. Caste as a segmental division of society
2. Caste as a Hierarchical division of society
3. Restriction on food
4. Restriction on social relations
5. Restrictions on occupations
6. Restriction on marriage.

1. **Caste as a segmental division of society:**

 Castes have their own culture. As membership of caste is decided by birth it is difficult to change. Caste has been used to deny eligibility of an individual talent, efficiency and to control the character of members the caste has been used. As members of every caste have cultural, political, administrative identity, caste appears to be as a segmental division of the society.

2. **Caste as a hierarchical division of society:**

 According to GS Ghurye, there are more than 4000 castes and sub-castes in India. As people have a feeling of lower- upper, superior-inferior, purity and impurity caste system has been formed on the basis of hierarchy. Untouchability is found among the people. Similarly hierarchical system has been extended among Gods.

3. **Restriction on Food:**

 All castes in society have certain restrictions on food. In India there are rules like 'Kaccha', 'Pukka' Food: Pukka food means, it is prepared in ghee. This food is consumed by Brahmins. Kaccha food means, it is prepared in water. This food is consumed by middle and lower caste people.

4. **Restrictions on Social Relations:**

 Caste system has restrictions on social relations. Under this background touching- untouching can be understood. Brahmin's and other upper caste people had a feeling that even the shadow of the lower caste people

should not fall on them. Similarly untouchables should not touch the touchable. Even today, the practice is unchanged.

5. **Restrictions on occupation:**

 In our society caste based occupations are in practice since a long period. Brahmins study Vedas to worship, chammars to stitch chappals, Kumbars to pot making, Carpenter to do wood work, farmers to do agriculture, Barbers to cut the hair etc. were the occupations followed from generations. Cleaning the roads, leather works, skinning the dead animals were the occupations of untouchables. As there were restrictions on occupations, and feelings of pure- impure it was difficult to bring changes.

6. **Restrictions on Marriage:**

 Marrying a person belonging to his own caste is in practice. Inter- caste marriages are not permissible. As a result the caste system is strengthened and incidents of dowries, humiliation, violence, insulting, and killing are found in society.

3.3 Untouchability:

Untouchability is the result of caste system. This is the most insulting system in the Hindu society. This is a cruel practice of the traditional Hindu society. This practice has made Indians targeted constantly for exploitation, forcible violence.



Dimensions of untouchability

Definitions of Untouchability:

Dr. DN Mujumdar "Untouchable castes are those which have been suffering from various social and political ineligibilities and weaknesses imposed traditionally by upper castes."

According to Dr. G.S. Ghurye "The word scheduled castes has been used and practiced in the Report of Simon commission." Generally, castes which have been subjected to social, regional, economical, political, educational exploitation etc. are regarded as untouchables or scheduled castes.

While we Analyse Indian social conditions the people belonging to untouchables have been named as Holeyas, Madigas, Chalavadis, Samagaras, Mahars, Chammars in various Indian states.

Besides untouchables have also been called as punchamas, Anaryas, exploited, Anthyajas, Anthywasis, Harijanas, Dalits etc.

As listed out by C.B. Memoriaya, untouchable castes are Chamar, Khatik, Rigid, Passi, Koni, Dham, Dhabi, Dusad.

3.4 Caste as an obstacle to progress:

We can understand that the following aspects of caste system are obstacles for India's progress.

1. **Obstacle to Individual freedom and Individual revolution**

 Caste has a strong hold on individual's idea, belief, thinking, viewpoint etc. Besides, food habits, marriage, dress, language, diet do have the influence. When individualized ideas and thinking, desire become sidelined by order of the caste, rules and expectations, individual freedom will be short.

2. **Adverse effect on economic development:**

 Every individual has his own efficiency. But vocations have been taken on heredity basis and the progress of economy has been hampered. Although the individual is not interested in caste based vocation, he is forced to take up the same due to caste system. Thus, in that case, individual's efficiency and talents will be wasted.

3. **Hurdle to social progress:**

For social progress and prosperity progressive ideas and practices should come into practice. As there is no scope for progressive ideas there is no scope for Modern society. But caste based traditions, blind belief, caste bound practices are rampant, consequently, there is no existence of modern society.

4. **Hurdle to National Integration:**

 When you look at Indian social tradition, the caste has broken Indian society into small segments. People have the deep rooted feelings like poor- rich, upper-lower, touchable- untouchable which affects national integration.

5. **Hurdle to Healthy Democratic Development:**

 As caste system emphasizes inequality, inhumanity and there is gulf between people.
 If you look at loyalty to democracy and loyal to caste, caste loyalty has emerged as a strong force, caste remains as hurdle to Democracy, which pleas for equality. Caste that lies on inequality cannot go together.

Summary

1. The word 'caste' is derived from the Spanish and Portuguese's word 'casta'
2. The meaning of 'casta' is 'race', 'kind', heriditory'.
3. GS Ghurye has written a book "caste and Race in India"
4. GS Ghurye said that there are approximately 4000 castes and sub-castes in India
5. Pukka food means made of ghee, Kaccha food means prepared in water
6. According to Dr DN Majumdar castes suffering from social and political ineligibilities and weaknesses, laid by upper caste on heredity basis

Exercises

1. **Fill up the blanks with suitable words**
 1. 'Jati' a word in Kannada is called _____ in English
 2. _____ has written the book "Caste and Race in India.
 3. Caste is derived from the word _____

4. _____ has said that, Indians do not know the feeling of nationalism.

2. **Answer in one sentences:**
 1. What is caste?
 2. What is caste- eradication?
 3. What is the work of a carpenter?
 4. State any one reason that come as a hurdle for progress.
3. **Answer in two or three sentences:**
 1. Define Caste.
 2. What is 'Pukka' and 'Kaccha' food?
 3. What is Untouchability?
 4. Can we prevent caste? Discuss.
4. **Answer in about eight sentences:**
 1. Explain the Characteristics of caste.
 2. Write about Untouchability.
 3. Write a note on eradication of caste.
 4. How is caste an obstacle for progress?

Suggested Activities:

Caste system is pro or against the national development? Discuss.

Chapter-4 Indian Villages

Learning Points:

1. Traditional characteristics of Indian villages
2. Difference between Rural and Urban area
3. C hanging Indian villages
4. Suicide of Farmers-a problem

4.1 Introduction:

The man moving from one place to another came to an end after he learnt agriculture. Stable life had begun. Likewise, communities residing at a place for agriculture were called villages. India is a land of villages. Gandhiji opined that, without welfare of the villages the country will not develop.





Therefore it is essential to know about villages. Even today in India people live more in villages than in cities.

4.2 Traditional characteristics of Indian villages:

1. **Small in size:**

 Village is small in size. Generally the places are classified as villages and cities on the basis of population. In India the places which have less than 5000 population are called villages. Even then, in India there are places or villages with even less than ten families.
 You should Know: As per census 2011, 68.84% of people live in 5 9 7 3 6 9 villages.

2. **Simplicity and Social unity:**

As the needs of villagers are limited, their life is very simple. As their occupation is agriculture, they do not lead a glorified life. Therefore, there is uniformity in people's life-style, food treatment, ideas- practices, dress etc. People lead a confined life. The food grains they grow and harvest, are collected and used
Throughout the year very carefully.

3. **Face to Face or cordial relationships:**

 Face to Face relations means everyone is known to everyone. As rural communities are very small all of them know mutually. Therefore, people will have face to face relationship. While talking to each other, they address as brother-sister, mother-in-law, father-in-law, aunt-uncle etc. People are always in contact. Love, mutual cooperation, coordiality are found in rural communities.

4. **Informal Social control:**

 The primary relationships of rural people, have simplified social control. Elders orders, practices, ethical norms, traditions, customs, beliefs, values have a control on people's character. For example, when a wife and husband quarrel with each other, they go to their caste leader for settlement. Even today, disputes and quarrels of villages are first addressed by rural leaders. They try to find solutions to their disputes at the village level itself.

5. **Importance of Joint Family:**

 Agriculture needs lot of labourers. Therefore, in village's lot of joint families are found. Joint families means, people of three or four generations living together in the same house. Head of the family will have a final say in all family matters. Woman besides working at home shall also involve in farms along with men. In recent years the number of joint families is gradually decreasing.

6. **Influence of Nature:**

 Rural people will have contact with nature. Therefore, the influence of nature in their belief, religion, and tradition is visible. They worship land, river, mountains, and animals as god. They think that flood, desert

etc. are due to nature goddess. Therefore, to seek the blessings of these goddess, they perform Festivals, Jatras, utsavas etc.

7. **Agriculture Centered:**

 Agriculture is the main occupation of Indian villages. Agriculture equipments like negilu, kunte, kurchige, bullock cart etc. are prepared by carpenters, smithy, pottery, oil shukir, washer man, Bhajarthris, thotis and talawars, are found in villages. Besides potter, weavers, etc. are also found here.
 Villagers are acquainted with animal husbandry, and other finearts occupations. Therefore, India is called "place of villages, land of agriculturists". Farmers are called backbones of the country.

8. **The Role of Neighbours:**

 As villages are very small in size, there is mutual introduction, direct relationship and close contact among people. In villages neighbours play an important role. Villagers meet together, sharing happiness and sorrows. During festivals, naming cermony, marriages all participate and cooperate.

9. **Religiousness:**

 Rural people are strong believers in godly affairs. They think that, this belief has safeguarded them from all kinds of ills. They worship gods gloriously. They worship god during seeding, cutting of crops, and harvesting and other families activities. For example in north Karnataka, 'Shigi hunneme' during land warming cermony, 'Yellu amavashe' in Hydrabad Karnataka region, Sankranthi' in old Mysore region, Farmers worship cattle, tools of agriculture during the occasions.

10. **Traditional view point:**

 Villages are more committed to traditions and norms. Therefore, they are not subjected to immediate change. They are always suspicious about new ideologies, things, procedures etc. They will not accept any subject that oppose society. For example, intercaste marriage. As a result the process of social change will be very slow.

Differences between Village & Cities:

Villages	**Cities**
1. Uniformity in village life	1. Variety in city life
2. Face to face relationships	2. Secondary relationship
3. People are involved agriculture and agricultural occupations	3. People are involved in industrial and corporate sections
4. Family is important than an individual	4. Individual is important
5. Rural people are tradition bond	5. Urbanites are progressive in nature
6. Practices, beliefs, habits etc, control the behaviour of the people.	6. Law, Police system and courts control the behavior of people

4.4 Changing Indian Villages:

People of the village shall not cope with a life of adjustment the new changes. They prefer There is a place of reality. But, today even in villages the wind of change has started blowing. The reasons for that can be listed as below:

1. Access to Education
2. Small scale industries in rural areas
3. Govt's developmental activities. For example Prime Ministers's Gram sadak Yojana, Grain for labour (Kuligagi Kalu), India Awas Yojana etc.
4. Influence of Media
5. Road- Transport system
6. Medical facilities
7. Decentralization of power.

You should Know IT:

Dr. APJ Abdul Kalam ex-President has formulated PURA (Providing Urban Amenities in Rural areas) to provide urban amenities to rural areas.

You should know this

Govt. of Karnataka has introduced on 10th may, 1993 "Karnataka Panchayath Amendment 1993" with a view to involve rural people in administration directly to strengthen Democracy. As per this law three tier Panchayat Raj institutions come into existence.

1. At Rural level- Gram Panchayat
2. At Taluk level- Taluk Panchayat
3. At District level- Zilla Panchayat

As a result of industrial revolution notable changes are taking place in Rural areas.

4.5 Rural Problems:

Villages are facing several problems. Let us know them:

1. **Poverty:**

 Increase in population has become responsible for division of land, resulting in decrease of production and subsequently poverty. Rural poverty has increased due to traditional agricultural system, Unemployment, shortage of rain, lack of irrigation facilities. Therefore, more than 40% of rural people lead life below poverty line. Therefore the Govt. has introduced programmes like Comprehensive Rural Development Programme, Training of youth to take up self-employment, incentives for rural industries, self-help groups etc.

2. **Illiteracy:**

 Illiteracy is a major problem in rural India. Although Government has put forth its efforts through universalization of education, it has not been achieved. Expansion of education is affected due to shortage of school. Teachers, non-cooperation of parents. As per the 2011 census report 64% of rural people are illiterate. The Govt. of India is striving hard through Sakshara Bharat, Sarva Shikshana Abhiyana, Right to Education Act.

3. **Lack of Civic Facilities:**

 Requirment of transport and communication facilities, Medical facilities, entertainment, Sports, library, pure drinking water, street lights, better drainage facility, sanitation etc. are very much seen in rural areas. Even today in some villages people go for latrine. We are ashamed of this practice. Moreover open defecation lead to diseases. To prevent this practice Govt. has introduced "Swach Bharath mission".

4. **Lack of Rural Administration:**

 Due to Panchayat Raj system, powers have been decentralized. For example, even today rural villages lack drainage system, street lights, sanitation and other facilities. Corruption, partiality, come in the way of implementing the new programmes. Due to political interference villages have also been far away from coordination and fellow feelings. All these reasons make villages deprived of basic facilities.

5. **Social Problems:**

 Besides, ignorance, illiteracy, poverty the other sins like smoking, alcoholism, gambling, prostitution, laziness, untouchability etc. have been very extensive.

 Casteism is meant as an over preference to a particular caste. The love and respect that is shown for his own caste and subcaste the same is not shown to other communities.

 The feelings like superior- inferior, upper- lower, pure- impure etc. are the tendency of untouchability. Mahatma Gandhiji regarded the practice of untouchability as a sin. A large number of great men, social reformers, saints, institutions organizations, have fought for the eradication of untouchability. People deprived of all privileges since centuries would also stand on par with others. The facilities like economy, health, residence, education have been provided to them.

 Villages are to be exempted from all these problems. Country will progress only when villages progress. Therefore, programmes like, roads, transportation, water supply, education facilities, street light, library, cleanliness and purification, house construction, health programmes, women and children welfare, and programmes for the

welfare of SC/ ST's and backward classes have been launched. Along with overall development, self- reliant life of the villagers, the national development can also been achieved.

You should Know IT: 13,755 Farmers suicides were recorded in 2012 Out of these 10486 i.e. 76% of the cases are reported from Maharashtra, undivided Andhrapradesh, Karnataka, Madhyapradesh and Kerala State.

4.6 Suicide of Farmers:

Ankalagi is a village in Gokak Taluk, Dist Belagavi. A farmer called Chandappa lived there. He had two acres of land transfered from his father. He underwent loss for the last two years as there were no rains. Therefore, he decided to go for a bore well. Already he had taken three lakh rupees loan from the Bank for agriculture and his daughter's marriage. Therefore he took one lakh rupee from a private money lender called Sahukar Siddappa from Ankalagi village and drilled a bore well. There was not enough water in the well. Therefore, he cultivated one acre of land for sugar cane and remaining one acre of land was uncultivated. The sugar cane crop was not cut due to low price fixed by sugar factory. The crop dried-up. The loan taken from Sahukar Siddappa increased from its interest and compound interest. From his bank side also, notices were frequently issued to repay the loan. His daughter also came home as his son-in-law tortured her for dowry. Depressed over the incident he committed suicide.

Who are responsible for Chandrappa's Suicide?

Children! as you all know India is a land of villages. Agriculture is the main occupation of villagers. We respect the farmer as 'Annadata' as he is the backbone of the nation. But, the farmers today are commiting suicide. It has become a matter of shame for a civil society like ours. Farmer suicide is now a global phenomenon. Farmers from Srilanka, United States of America, Canada, England and Australia are also committing suicide. In these countries farmers suicide rates are more than industrial labourers. But, farmer suicides in India are affecting its fast economic development. Suicide rates in South India are more than 10 times in North India. Thus what is suicide?

An individual intentionally ending his life on his own is called suicide. Pressure in life, unable to face the problems situations compel the

individual to commit suicide. No society support suicide. Suicide is treated as a crime. Out of 1 3 5 4 4 5 suicides in 2012, 1 3 7 5 5 are farmers suicide.

Why do farmers commit Suicide?

Reasons for Farmers Suicide:

1. **Poverty:**

 Indian farmers are poor. Increase in population has made them to have a small piece of land. Therefore scientific farming is not possible. As farmers are poor, improvised seeds, fertilizers, pesticides cannot be used. As a result they cannot have better crops. This leads to suicide of farmers.

 You should know this: In Puttur, Uppinangadi, Nelyadi a kind of African joint snail is found. This snail eats coconut, pepper, betelnet, Banana including vegetables. This lives for 10-12 years and eats about 500 different types of botanical types. This has caused problems to the farmers of the coastal line.

2. **Failure of crops:**

 Flood, drought are the main reasons for suicides in India. Monsoons control Indian agriculture. These are untimely, unexpected and improper. Once flood creates loss and other time scarcity of rain creates drought situation. Due to flood and desert causing crop failure 16.81% suicides occured in 2012. About 79.5 cultivable land fall in drought affected areas. Farmer on debts do not get adequate yidd. Their cattle also do not get grass in required proportion. The frustrated farmers are compelled to suicide.

3. **Rural Debt:**

 There is a saying that "Indian farmer is born in debt, lives in debt and dies in debt" As the Indian Farmer is poor his annual income is less. The celebrations at home like naming ceremony, Marriage, festivals, Jatras-utsavas etc demand lot of expenditure. He avails loans for it takes loan for agriculture also and waits for crop. In villages private money lenders levy an annual interest of 60%. This interest gets compound interest.

When crop fails, he is unable to repay the debt. Therefore he takes the extrence step of killing himself.

4. **New Economic Policy:**

 The economists Prabhat Patnaik and Jayanthi Ghose opine that privatization, liberalization and Globalization are the result of New Economic Policy leading to farmer suicides.

5. **Defective Marketing:**

 Defective marketing are responsible for farmer's suicides. If farmers get reasonable price at the proper time, we can expect the welfare of the people. But they do not get them in time. For agricultural crops they never get judicious price. Middle men get a lot of profit in a few hours or days but farmers do not get this benefit though they work hard. Farmers sell their crops for the rates available as they have to clear their loans, the income they get will go to the loans. As farmers cannot afford other expenditure they are forced to commit suicide. In 2012 about 2.65% farmers committed suicide due to falling price.

6. **Social Reasons:**

 Suicides committed by farmers in 2012, the social reasons listed out are, family related causes, health problems, marriage of girls, property disputes, loan towards house construction, price falling, rural loans, failure of bore wells etc.

7. **Other Reasons:**

 Modern bio- technological cross seeds are very expensive. For example, B T cotton seeds are more expensive than routine seeds. The prices of pesticides, fertilizers, drip irrigation have also gone up. Inspite of these, the farmers do not get judicious prices. Farmers are compelled to opt for suicide. In 2012, the farmer who cannot repay loans on diging borewells committed suicide to the rate of 0.88%.

Whatever might be reasons for farmers suicide, but it is the responsibility of the government to prevent them. Govt. has announced 912 lakh package in 2013 for farmers, but instead of announcing

compensation after suicide of farmers, it is important to find out reasons for suicide. Farmer should be assured of support, there should be a system to provide guidance to farmers at District, Taluk, Hobli levels.

SUMMARY

1. Man after learning the art of agriculture, began living in one place, these places are called villages.
2. Agriculture is the main occupation of Indian village
3. Most of the ruralites are traditional minded
4. In rural areas face-to-face relationship is found
5. In rural places traditions, customs, beliefs, values control the behaviour of people
6. Joint family means members of three or four generations living together.
7. Traditional agricultural method, Unemployment, scar city of rains have increased rural poverty.
8. More than 40% rural people live below the poverty line. 64% people are illiterate.
9. Gandhiji opined that unless villages are developed the country will not develop
10. The Government has introduced Comprehensive Rural Development programme, Training for self-employment for rural youths, incentives for rural industries, self-help groups etc., to implement effective programme
11. Untouchability means familiar, inferior, Upper-lower, pure-impure etc, discriminative practices
12. As a result of new economic policies privatization liberalization and globalization are the main causes for farmer suicide.

EXCERCISES

1. **Fill up the blanks with suitable words**
 1. India is a country of _____
 2. In village _____ is important than individual
 3. Urban people are involved in _____ and _____ vocations
 4. We respect the farmer as _____
2. **Answer the following questions in one sentence**
 1. Which are the agriculture based occupations?

2. What is joint family?
3. What is the impact of Panchayat Raj system?
4. What is the casteism?

3. Answer the following questions in 3-4 sentence

1. What is the role of neighbours in village?
2. State the reasons for rural poverty
3. List out the social problems seen in rural areas
4. Which are the social factors responsible for farmers suicide?

4. Answer the following questions 6- 8 sentences

1. Justify the statement "the changing wind is blowing in villages"
2. Which are the problems faced by the rural people?
3. State the differences between villages and cities
4. "Indian farmers are born in debt, live in debt and die in debt" justify this statement

Suggestive Activities:

1. List out the vocations found in the place you live
2. List out the problems experienced by the people in your locality.

Chapter-5 NOMADIC GROUPS

Learning Points:

5.1 we learn the different Nomadic groups

5.2 we know the characteristics of these groups

5.3 we know the culture of Nomadic groups

5.4 We identify the different problems experienced by nomadic groups and discuss.

5.5 we learn the organisations among nomadic groups.

5.1 Introduction:

Children! Have you heard the word nomadic? These people temporarily build house, tents in vacant sites, or sides of the roads for leading life. They move from one place to other. These communities do not have a specific place. If they stay today here, tomorrow in another place, day after they do not know where they Stay. They migrate from place to place for the sake of livelihood. These people do not own land, house, place, and street. Everyone migrates every day.





In India there are about ten crore nomadic people. These are found in all states. Maharashtra is the first state which has more nomadic tribes, Karnataka is second in nomadic population.



5.2. Who are Nomads?

People migrating from one place to another in search of employment and livelihood are called nomads for example: These communities are called Helava, Jogi, Garudi, veer, Shillekyata, Handijogi, Dombidas, Katabu, Bestar, sarodi, Shikkilagar, Bajigar etc. The term 'nomad' has been used as 'Pokkan' in Tamilu, 'Tirugubothu' in Telugu, 'Thenti' in Malayalam, 'Sanchari' in Hindi 'Baseless' in English, Nomad, and People of other places etc.

You should know it:

To identify the country's population census was started in the year 1881. As per this census report there are 1929 tribal communities

5.3 Characteristics of Nomads:

1. **Generally do not settle in one place:**
 Nomadics do in live in one place. They live where they get employment and food. Another reason for migration is that, they do not possess any asset.
2. **Separate language:**
 Each Nomadic community speak distinct language. These languages have the influence of local languages. Sometime local people also speak the language of nomads too.
3. **They have their own culture:**
 Nomadic communities do have their own culture. If 'Dombidas' community has distinct culture, Hakki Pikki shall also possess another distinct culture.
4. **A distinct Heriditory Employment:**
 These nomadic people have no specific employment. These nomadic community involve in a traditional employment which becomes their job. For example, the basic job of Hakki Pikki is business, begging etc., these people self Ayurvedic medicine etc.

5.4 Introduction to the culture of nomadic communation:

Dombidasa:

Children, have you heard of shandy or Jatras taking place in your place, people: singing songs. Generally these people are Domidasa. The base of these professionals is world based. These people are vastly found in Karnataka, Tamilnadu, Kerala, Andrapradesh, They wear a variety of dresses. These people are of also called Dombidasa, Hennuveshadavaru, Kolebasava, Tirumalar Dasaru Danga dasaru Channa Dasaru etc. Dombidasa's are vaishnava traditions, disciples of Venkataramana Swamy of Tirupati. As per their tradition they visit Tirupati and offer Kanike every year.

Dombidasa people live in ruined temples, school corridors, vast water tanks under the big trees they construct tents. The Dombidas community have a system of blood relationship. The performance of marriage in these communities earlier was to be for 8 days but now this will be held for two days. First day Chappara Shasthra and second day Mahurtham will be held.

These people worship goddesses Bhadra kalamm, Ulluramma, Sunkalamma, Yellamma, Maleyamma, Kattalammma. During illness these people collect herbs from their surroundings and use as plant Medicine Dombridas indulge in begging, hunting for their livelihood.

Shillekyataru:

Children have you heard of suthrada dolls there to entertain people? If you have heard or seen and have come across a question 'who are they'? These people are 'Sillekyatas' They are experts in catching 'sille' fish so they are called sillekyatas. Basic profession is 'dollplaying'. These people are called Gomberaya, 'sillekyatas, 'Bagadi', Dayathakara', meen' gillikyataam in different parts of Karnataka. Basically these people lived on the banks of Ganga River.

It was believed that, Shillekyatas lived during Ashokas period, After, taking active part in Kalinga war resulting in Many death and pains, these people moved to Sourashtra i,e todays Gujarat, Maharashtra, Lathur, shollapur, Phandarapura for their livelyhood by involving in occupations like fish- catching, doll- plays. Gradually they joined as soldiers in the Maratha state. After the decline of the Maratha samsthanas, from south Mumbai state they migrated to Karnataka, Andhra state and started leading life with their basic occupations.

It is found that, shillekyatas from Satara of Maharashtra entered Kannada region through Belagavi, Bijapur districts. Later on they spread over entire karnataka, through the occupations like Togalugombe play and fish catching and settled on the banks of rivers, tanks etc. shillekyathas adjust to the dress-style, wherever they move to the places.

Shillekyatas migrate from one place to other. While migrating they carry all belongings and materials and use their cattle, horse's one bullock cart and transport them to another place. They choose oora-chawdi Dharmashala temples on the outskirt of villages for their stay. Once they erect tents they stay for minimum 8- 15 days. Once they go for fishing to rivers they camp there for a minimum period of 3-4 months.

Family system in their community is categorically male centred. There is no place for women in panchayat or at religious performances.

Generally, Shillekyatas promote marriages among the blood relatives. They marry the daughter of their sister or brother-in-law. They celebrate festivals like Ugadi, Navarathri, Banni muriyuvudu, Deepavali, festival of watertumbuvudu, elders festivals saraswathi pooja, sacrifising animals etc. They worship goddess like Kariyamma, Hakki Karevva, Bandevva Yellamma etc., they prepare their own medicine for small diseases.

Togalu gombeyata, enacting drama, Keerthana, fish-hunting, net-weaving, mat- weaving, Janapada singing etc. are the vocation of males for their livelihood.

Handi Jogis:

Turbon on the head, trishul on it, glass pieces on it, black dhothi, long shirt, pearl garland on the neck, cross shawl, ear ring and Kinnari on hand, kalagejje, jolige made with cloth! Have you ever heard about this person?

These are called Handi Jogi! It is belived that, they have enterd Karnataka through Belagavi. These are also called with several other names such as Dabba Jogi, Narasanna Jogi, Balegar Jogi, Rabala Jogi, Shiva Jogi, Jogi Purusha etc.

Handijogi's are socially very backward. Society, has not allowed then to mix with other communities. Entering into hotels, temples for this community was not easy earlier. No entry into savarnees houses too. The food was not given to them in a paper or a kind of leaf. No chance for co-dining. Handijogis are nomadic and lead a life through begging only. Males in their traditional dresses go from house to house for begging.

Handijogi's are more in rural areas than in urban areas. These people live in erected huts either in slum areas or in open fields. They erect huts with the locally available leaves of coconut tree, turned cloths. These huts or tents are erected in groups. Generally these dares or huts are located at tank or river side, after government granted permanent houses to them they started to live there. The special feature of these people is that they always live in groups. In some places it is called Jogi colny. They move from to place to place and as such they cannot claim permanency while begging. They worship their Kinnari. In annual worship they put a round stone along with Kinnari they worship this also.



No dowry system is practiced is Handi Jogi community. Male and female have equal opportunity No discrimination is practiced. These people celebrate Gouri habba, Mahanavami, Deepavali, Shivarathri festivals. They believe in Janapada and mata-manthras. (Sorcery)

Handijogis besides beggings, hunting, agriculture land ownership, cattle care etc works are also being performed by them. Their mother tongue is Marathi. While migrating from place to place the other native languages are also spoken by them.

You shold know it: Hakki - pikki people are more in Bangalore Ramanagar,Tumkur, Bellari, Kolar etc.

Hakki-Pikki:

Children! After you finish school and go home, on the road side you would have seen people selling needles, karimani, Rudrakshi, Dabbana kasturi etc. They shout as "sooji beka sooji" (do you want needle). These people exchange needle for 'hairs' they also sell 'peepi' some other people bring roots of forest trees saying these will cure diseases. These merchants occupy the road sides. These are "Hakki-Pikkis"

These people are nomadic or partially nomadic communities they erect huts on road sides and lead the life by selling peepis, karimani, needle etc.

Among Hakki-pikki's mother centred family system exist, women have a prominate place at home. She performs all responsible duties, children of

these families wish to stay separately after marriage. In case of death of husband or wife, they marry another person.

Hakki-pikki's are 'Illiterates as they move from one place to another. They carry their children along with them during migration. Once, they erect a hut they live for 3- 4 months in that place.

Therefore, they cannot concentrate on the education of their children. In this modern world, getting food, clothes and shelter have become a challenge in their life.

Once hunting, begging, small-scale industries, business were their major employment. They worship chamundi, Yellamma, Kalika, Durgamma, They practice child marriage system.

You should know it:

The productive activities of these communities are hunting birds, animals, and prepare dabbala, rudrakshi, herbal medicine, for Unconsciousness, piles etc.

Due to Globalization, people of Hakki-pikki's community are politically, economically and socially changed. Along with hunting, and business they are starting agriculture also. They have started living in one place.

5.5 Challenges faced by Nomadic communities:

The major problems that Nomadic communities are facing:

1. Illiteracy
2. Poverty
3. Problem of Adjustment
4. Unemployment
5. Problem of Identity.

5.6 Organisation of Nomadic community:

Nomadics migrate from one place to another. As they migrate there is no economic development in them. They do not have a place. Government facilities are not available. They are unable to provide education to their children. They experience residential problems during rainy and winter

seasons. It has not been possible to mix with other communities. Other similar problems come in the way of nomadic communities.

Several organisations have been established to unite the nomadics spread over different places. In 1980 Jogi sangha, 1993 Shillekyatara Welfare Organisation, at Bijapur in 1999, Karnataka Shillekyatara Welfare Organisation were established. Likewise several welfare organisations were established from that period. Even today several organisations have been started. These organisations are fighting for the rights of shillekyatas, Dombidasa, HandiJogi, Hakkipikki nomadics.

SUMMARY

1. Nomads are those who migrate from one place to other for employment and livelihood.
2. Helava, Jogi, Garudi, Veer, Killekyata, Handijogi, Dombidasa, katabu, Bestar, saradi, Shikkilagara, Bajigar etc are Nomadic communities.
3. Dombidasa nomadic community resides at old temples, school premises, tents, open space in tanks, under the big trees.
4. Dombidasa lead their economic life by begging and haunting.
5. The other names for nomads are Gomberaya, Shillekyatanu, Bagadi, Dayathakara, and Meenu Shillekyataru.
6. It is believed that Shillekyataru lived during Ashoka's time
7. Tagalugombe Ata, bomnder tyling, drama performance, keerthanas, hunting, fishing, net preparation mat making, folklore songs etc, are vocations performed by Shillekyatas.
8. The alternative names of Handijogi are Handijogi, Dabbajogi, Narasanna jogi, Balagar jogi, Rabale jogi, Shivajogi, Jogi puras etc.
9. Hakkipikkis are semi and complete nomads.
10. In 1980 Jogi sangha, in 1993 Shillekyatas Welfare Organisation, 1999 Karnataka State Shillekyatar Welfare Organisation are some of the nomadic community organisations.

EXCERCISES

1. **Fill the blanks with suitable words:**
 1. In India more than _____ nomads are found.
 2. In Shillekyata community family system _____ is preferred.

3. In Handijogi _____ system does not exist.
4. Shillekyat community organisation was registered in the year _____

2. **Answer in one sentence:**
 1. Who are Nomads?
 2. Which festivals are celebrated by Shillekyats?
 3. Who enjoys equal status in Handijogi?
 4. Write two productive activities of HakkiPikkis.
3. **Answer in three sentences:**
 1. Where do Dombidasa reside?
 2. State the synonyms names for shillekyatas.
 3. State any two organisations of nomadic community.
 4. Which are the problems of Nomadic communities?
 5.
4. **Answer in eight sentences:**
 1. Explain the characteristics of Nomadic communities.
 2. Write about Dombidasa.
 3. Write a note on Handijogi.
 4. Which are the Nomadic communities? Write a note on HakkiPikki community.

Suggested Activities:

1. Write your opinion about residence of nomadic communities.
2. Collect information about Nomadic communities through internet source.

Chapter-6 SOCIAL PROBLEMS OF INDIA

Learning Points:

1. Illiteracy
2. The causes of poverty
3. Remedial measures to prevent atrocities on women
4. Reasons for communal conflict and understanding ways to prevent it

6.1 Illiteracy:

Illiteracy is the main social problem and obstacle for the development of India. As defined by UNESCO, “Illiteracy is the inability to read and to write.”

As per the 1991 Census report of India, one who can read and understand any one of the Indian languages is literate. A person who can neither read nor write is illiterate.

As per the census of 2011, about 35.2% of the total population are illiterate. The majority among them are women, belonging to the Scheduled Castes and Tribes.

There are many reasons for illiteracy. Over population, deficient primary education system and lack of national education policy and child labour are the major reasons for illiteracy.

As a result a large number of illiterate people are found among the poor, labour class, women and minority communities.

6.2 Poverty and the Bonded Labour system

Poverty is one of the major social problems of India since the time of the British rule. Poverty is the inability to fulfill the basic needs of humans. Availability of food, shelter, medical facilities, primary education and transport are the yardsticks to measure poverty. Sociologists have identified social, economic and political causes for poverty.

Social causes

Caste system, gender discrimination and communalism are directly responsible for poverty. The dominant castes denied the rights of land ownership to 01several castes for several years. As a result, landless

communities suffered poverty over a considerably long time. The castes system has also deprived the oppressed

And minority castes of their rights over other natural resources. Even after Independence this situation has not improved.

Communalism, too, is responsible for the spread of poverty by denying the minorities opportunities at several levels.

Economic Causes

During the British rule, Indian cottage industries saw a decline. This resulted in poverty, as the livelihood of several families was lost. Governments failed to balance industrialization and agriculture after India gained independence. Although

Several plans were mooted to develop agriculture and industry in rural areas, they were not implemented sincerely. Bureaucratic corruption and unscientific implementation led to the failure of the proposed developmental plans. This resulted in the increase of poverty in India.

In the year 1991, India adopted the principles of liberalization, globalization and privatization. The government's policy put the farmers at the mercy of multinational companies for the purchase of seeds and fertilizers required for farming. This led to a heavy burden of debt on the farmers and resulted in the rise of suicide cases when they were unable to pay these steep debts.

Political causes

The government lacks the will to implement poverty alleviation plans effectively, while at the same time, encouraging capitalistic multinational companies. The creation of Special Economic Zones is one such example, as it may lead to several social problems and adversely impact the poor.

6.3 Atrocities on women

Exploitation of women is one of the major problems of Indian society. The preamble of the Indian constitution awards equal rights to both men and women but in practice, women are denied equal rights in several fields. Some examples of the atrocities on women on the domestic and social front are dowry harassment, sexual abuse female foeticide, denial of property rights to women, acid attacks, and so on.

DOWRY

"Dowry" is a gift given to the bride at the time of her marriage in the form of property, gold jewellery, cash, vehicles or any form of household utilities by her parents. When there is a demand from the groom's party for any one or all of the above things it is termed as dowry. It is a punishable offence to demand and give dowry. Of late, the cases of demanding dowry from the parents of the bride are on the rise. Many young brides are either harassed to bring more dowry or even murdered by the groom's party if they fail to do so. Harassment for more dowry has also driven several young brides to commit suicide.

Evil effects of dowry:

The practice of dowry lowers the self-esteem of women, causes domestic conflicts and increases immorality and violence.

Remedial measures:

The Government of India enforced the Dowry Prohibition Act in the year 1961. This Act was amended in 1986 and certain measures were included to make the previous Act more stringent. Dowry death cases have been included under the Indian Penal Code and Criminal Procedure Code. Dowry death cases may be investigated on non-bailable grounds. It is essential to make continuous efforts to check atrocities on women. Patriarchal social values need to be diluted in a phased manner and strengthen the rights of women. It is essential to educate women, create economic opportunities and also establish childcare centres to take care of their children while they are away at work. The judiciary needs to be sensitized about gender equality. Propagating gender equality, providing free legal aid, training members of society to assist during emergencies and finally, sensitizing the whole nation about equality in terms of cultural and social equality is the need of the hour.

Female foeticide and female infanticide:

Female foeticide and female infanticide are two major problems faced by women in modern India.

Unwanted female foetuses are terminated even before they are born. It is possible to detect the sex of an unborn baby through medical tests. Desire for male children has resulted in female foeticide. Poverty, practice of dowry, illiteracy, anti- female attitudes and a preference for male progeny are the main causes of female foeticide. Female foeticide results in imbalance in sex ratio, gender discrimination, degradation of women and many other social problems. To check detection of sex before birth, Sex determination and Prenatal Diagnostic Act was enforced in 1994.

Female infanticide refers to the practice of killing female babies. The government has enforced several prohibitive Acts to check such cruel practices. Both female foeticide and female infanticide are punishable offences.

6.4 Alcoholism and drug addiction:

Both alcoholism and drug addiction are termed as major social problems by sociologists. Most of the drugs prepared to cure certain ailments contain alcohol or sedatives. When such drugs are consumed for the purposes other than medical conditions, it is termed as drug abuse. Drug abuse is a social problem. Alcoholism and drug abuse affect the nervous system of individuals, make them physically weak and push them to moral degradation. Alcoholics and drug addicts destabilize the society.

Sociologists have listed out the causes or reasons of alcoholism and drug abuse. They are to overcome stress and depression, curiosity, to overcome monotony in life, to experience a thrill, peer pressure, to overcome sleeplessness, to overcome loneliness and to overcome the feelings of social instability. Continuous social education, creation of awareness and people’s participation may help eradication of these two problems.

Propaganda against alcoholism:

Several movements have been organised to enforce total prohibition of alcohol in India. Gandhians and several youth organisations had organised a movement against alcoholism in the year 1995. In Karnataka, the Dalit Sangharsha Samiti and Raita Sangha have also made considerable

efforts to eradicate alcoholism. The government is creating awareness about the evil effects of alcoholism by forming a Board on alcholic control.

Drug addiction:

Drug addiction may be termed as one of the major disastrous social tragedies of the millennium. Use of narcotics, abuse of chemicals that are harmful to physical as well as mental health, prolonged use of drugs leading to dependence on them are the major problems associated with drug addiction.

Symptoms of drug addiction:

1. Strong desire to consume narcotics often
2. Increase in the dosage over a period of time
3. Enjoyment of the hallucination when under the influence of the drug
4. Drug abuse is detrimental to the physical, mental and social health

Causes of drug addiction/ motivators:

1. Mental factors: The belief that use of drugs gives mental peace is one of the reasons for people to depend on drugs.
2. Social factors: To overcome stress and to be part of one's peer groups, individuals may fall to consumption of drugs.
3. Physical factors: People working in night shifts, students under pressure of studies, etc., may fall victims to drug addiction.

Control over drug abuse:

1. Educating individuals about the ill-effects of drug abuse: Students must be educated about the ill-effects of drug abuse. The government, non-governmental organisations and parents must participate actively to help educate the youth.
2. Strict enforcement of the law: The law against drug abuse must be enforced very strictly.
3. Role of parents: It is the responsibility of the parents to create a congenial atmosphere in the family and check deviance among children and correct them immediately.
4. Role of teachers: Teachers must educate and create awareness about the evil effects of drug abuse informally among their students.

6.5 Communal conflicts

India is a land of several religions. People of different faiths have different beliefs about the existence of God, means to attain salvation, the concepts of heaven and hell, the nature of soul, rebirth etc. Each of the religions has its own way of worshipping their god. Followers of each faith believe their religion is superior to all religions. While people treat their religion as superior, they treat other religions as inferior. Such feelings pave way to religious or communal conflicts. Feelings of suspicion, prejudice and hatred of other religions creates distance between two religions.

Every year, June 26th is observed as International Day against Drug Abuse and Illicit Trafficking.

Reasons:

1. Geographical reasons: Geographical isolation between people of different faiths hinders close social contact. The degree of tolerance between them is low. This causes communal or religious conflicts.
2. Psychological reasons: Certain ideologies create confusion and wrong beliefs among individuals. Ideologies may act as obstacles for close contacts with people of different faiths. This results in communal conflicts.
3. Social reasons: Mutually contradictory traditions, religious practices create social distances. Contradictions also breed conflict on other social issues.

Remedial measures:

Developing a harmonious atmosphere, an unbiased education system, tolerance, creating awareness about appreciating all good things, broad mindedness, and understanding the key principles of all religions go a long way in avoiding communal conflicts. Ways in which we can foster communal harmony are:

1. Propagating national history
2. Increasing social contact between various faiths
3. Discouraging communal organisations
4. Creating a healthy public opinion
5. Giving prominence to national festivals and observations

Summary

1. One who can read and write and understand any one of the Indian languages is literate.
2. As per the 2011 census report, 35.2% of the total population in India is illiterate.
3. Caste system, gender discrimination, communalism and regionalism are directly responsible for social poverty.
4. India adopted the policies of liberalism, globalization and privatization in the year 1992.
5. Dowry refers to the gifts given to a bride from her parents as per the demands of the groom's party in the form of jewellery, cash, automobiles and immovable property.
6. The Indian government enforced the Dowry Prohibition Act in the year 1961.
7. Sex determination and pre-natal diagnostic Act was enforced in the year 1994.

Exercises

1. **Fill in the blanks:**
 1. The survival of democracy is dependent on _____
 2. The state of failure in fulfilling one's basic need is _____
 3. To check pre- natal sex determination _____ Act was enforced in the year 1994.
 4. Giving and taking dowry is a offence.
2. **Answer in a sentence:**
 1. Define the term 'literate'.
 2. What constitutes atrocities on women?
 3. In which year was the Sex determination and Pre-natal Diagnostic Act enforced?
 4. What is the percentage of population in India which is illiterate as per the census report of 2011?
3. **Answer in two or three sentences:**
 1. What are the main reasons for illiteracy?
 2. What are the geographical causes for communal conflict?
 3. How is drug abuse detrimental to society? Explain.
 4. What are the yardsticks to measure the volume of poverty?

4. **Answer in eight sentences:**
 1. What are the measures undertaken by the Indian Government to eradicate the problem of dowry?
 2. List out the social causes for poverty.

Suggested Activities:

1. Arrange a debate on the success of democracy and educated community.
2. Collect newspaper reports about atrocities on women.
3. Discuss the governmental programmes for establishing small and cottage industries with your teachers.

Chapter-7 INDIAN CONSTITUTION AND INEQUALITY

Learning Points:

1. Nature of social inequality in India
2. Privileges given to the Scheduled Castes and Scheduled Tribes
3. Women empowerment and legislations to support this
4. Sexual minorities

7.1 Introduction

Meena's father is a rich landlord. Meena travels to school in a car. Ramya is a close friend of Meena. Ramya's father is a coolie. Ramya walks to school. Meena possesses expensive new books, pens, shoes, clothes, toys, etc., Ramya has second hand things donated by others. This means while the rich have enough to afford luxury cars, bungalows, etc., the poor struggle to meet their basic needs. This is an example of inequality. Inequality means unequal distribution of wealth and facilities. All societies have inequality in different forms.

Whenever Meena's father visits school the headmaster personally welcomes him and drops him to his car. But whenever Ramya's father visits school the headmaster has no time to speak to him. This is inequality of social status. This inequality is known as hierarchy in the society. In other words, the society awards social status and honour based on an individual's education, occupation, income and property. Social status and honour is also based on political power an individual enjoys. As a result of this type of discrimination, some get more privileges and become powerful and some are denied privileges and become weaker sections.

By using money and positional power, some people make use of all opportunities. The deprived sections are subjected to inequality and are pushed out from the main stream of the population. This is called the class system. Let us understand the nature of rigid caste system through an example.

Dr. Baba Saheb Ambedkar came to Baroda after completing his education in a foreign country. He was denied accommodation in a Baroda hotel as he belonged to the untouchable caste. Later, he claimed to be a Parsi and successfully got accommodation in a hotel, but he was attacked

by upper caste Hindus as he made a false claim. This incident has been narrated by Baba Saheb Ambedkar himself in his autobiography. This clearly shows the predominance of untouchability in Indian society. The Indian constitution has enforced several measures to eradicate caste inequality.

7.2 Provisions given to the Scheduled Castes and Scheduled Tribes:

After independence, the Indian constitution has suggested several measures for the upliftment and safeguarding of the Scheduled Castes and Scheduled Tribes. These are very clearly described in the 46th Article of the Constitution. As per this

Article, the state must safeguard the educational and economic interests of all weaker sections, especially the Scheduled Castes and Scheduled Tribes. They must be protected from social injustice and all sorts of exploitation. Based on this Article, some provisions were made for the betterment of the Scheduled Castes and Scheduled Tribes. Important among them are:

1. As specified by Article 15 of the constitution, no citizen is to be discriminated against on the basis of caste, religion, sex, etc.
2. As specified by Article 16, equal opportunities are to be provided for all citizens in matters relating to employment to any office under the state.
3. Article 17 abolishes untouchability.
4. Article 23 declares forced labour illegal.
5. Article 25 (B) states that Hindu religious institutions of public character are open to all classes and sections of the Hindu religion.
6. Article 29 awards cultural and linguistic minority communities the right to conserve their language and culture. It also provides protection to Scheduled Tribes to preserve their languages, dialects and cultures.
7. Article 164 provides for a separate ministry in charge of welfare of Scheduled Castes and Scheduled Tribes.
8. Article 224 makes provisions for special administration and privileges for the development of scheduled regions and tribes.

9. Article 330 reserves representation for Scheduled Castes and Scheduled Tribes in the houses of parliament.
10. Article 332 reserves representation for Scheduled Castes and Scheduled Tribes in the state assemblies.
11. Article 335 recommends appointing of special officers to look into the welfare of Scheduled Castes and Scheduled Tribes. This Article also recognises the claims of Scheduled Castes and Scheduled Tribes to services and posts.
12. Article 339 empowers the President to appoint a commission to report on the administration of the Scheduled areas and welfare of Scheduled Castes and Scheduled Tribes.

7.3 Empowerment of women and legislations:

You may have observed the developments of elections held recently. Equal opportunities were given to women to contest elections for taluk and zilla panchayats. Tamil Nadu and West Bengal elected women as their state leaders Jayalalithaa and Mamata Banerjee. Shobha Karandlaje, Pramila Nesargi, Motamma, Ramya, Anitha Kumaraswamy are some of the prominent politicians of Karnataka. Hema Malini, Aishwarya Rai, Deepika Padukone, Amoolya, Bharathi Vishnuvardhan and Sumalata are some of the shining stars of the film industry. Saina Nehwal, Sania Mirza, P.T. Usha, etc. have excelled in the field of sports. Kalpana Chawla was an astronaut. Many women have been successful in male-dominated fields. These achievements are symbolic of one aspect of women empowerment. In the past, women were denied equal opportunities on par with men and lived as subordinates to their male family members. They looked after the household work and were not part of economic activities. But, today, the scenario has changed and women are actively participating in economic activities and contributing to the development of society. With their improved socio-economic status, they are in a position to exercise their rights.

Empowerment literally means giving power. Thus, women empowerment means giving power to women.

You should know it: Giving equal status and opportunity to women on per with men, and also providing opportunity in power responsibility

and decision making process is referred to as women powerment.

Saraswati and Sudhakar are siblings. Saraswathi is older and is a student of 8th standard. Sudhakar is the younger child and studies in the 5th standard. Sudhakar's mother gives him milk every day. But, Saraswathi gets to drink coffee mixed with watery milk. Sudhakar's father gets him biscuits and chocolates. But, Saraswathi gets leftovers of the biscuits and chocolates. Saraswathi helps her mother by cleaning utensils, folding washed clothes, and helping in the kitchen after returning from her school. Sudhakar, on the other hand, plays with his friends after school and gets time to study, have dinner and sleep. While Sudhakar's requests for stationery, books, etc. are fulfilled immediately, Saraswathi has to plead repeatedly for her educational needs. This preferential treatment is termed as gender discrimination. Gender discrimination is a common practice in almost all Societies, but in a traditional society like India, the degree of discrimination is more.

Since a long time, women were treated as the weaker sex and were made to depend on men for living. But in the modern times, women have achieved equal status and are actively involved in all fields of society. The modern women are independent and are in control of their lives. This status is known as empowerment.

Worldwide, women were treated as second grade citizens and their activities were limited to home management. In the beginning of the 20th century, feminist movements in the Western countries were successful in gaining voting rights to women. Thereafter to this day, several movements canvassing for equal rights for Women are on the rise. After independence, several measures have been taken in India to improve the conditions of women by awarding equal status. Some important milestones in this regard are:

The UNO declared the year 1975 as "International Women's Year" and initiated several programmes and activities in favour of women. These activities were aimed at improving the status of women, their health and educational opportunities available to them. Independent India adopted all the developmental action plans of the UN and by incorporating all the tools of women empowerment, is going in the direction of empowering women

and creating equal opportunities. Several constitutional measures have also been undertaken to support this cause. They are:

1. As per Article 14, all Indian citizens are equal.
2. Article 15 (1) prohibits discrimination on grounds of religion, caste, language or sex.
3. As per Article 15 (2) no one shall be restricted from entering public places, institutions and areas.
4. As per Article 15 (3), the state can make special provisions for protection of women and children for their welfare,
5. As per Article 16, equal employment opportunities must be provided to women in the government or government aided offices.
6. As per Article 39 (a), equal life opportunities must be afforded to all.
7. As per Article 39 (d) equal pay for equal work is mandatory, irrespective of gender.
8. As per Article 42, it is compulsory to create necessary human conditions for female employees and it is the state's responsibility to provide paid maternity leave and other necessary provisions to female employees.
9. As per Article 46, protecting the educational, economic interests of all weaker sections including women.
10. As per Article 51 (a) degradation of women and such practices are restricted.

7.4 Protective measures for minorities:

The term minorities is applied to those communities whose numerical strength is small? In the other words, communities who constitute less than 50% of the total population are called minorities.

The following are some of the measures undertaken to protect the interests of the minorities:

1. Article 25 (1) gives equal opportunity to practice and propagate their faith to all citizens.
2. Article 26 states that all religions have freedom to establish religious institutions and maintain them.
3. As per Article 27 religious activities are exempt from tax for promotion of religion.

4. Article 28 gives freedom to protect minority education, language, script or culture.
5. As per Article 30, minority communities have the freedom to establish and maintain educational institutions.

Sexual minorities:

In the Mahabharata, there was a war between the Kauravas and Pandavas. The mighty Bheeshma was on the side of the Kauravas and was a respected elder. The Pandavas did not dare attack him. Thus, a eunuch dressed as a woman was sent to fight against Bheeshma. Bheeshma declared he wouldn't fight against a woman and put his war weapons down. Waiting for this moment, the Pandavas attack Bheeshma when he was unarmed. This story proves the existence of sexual minorities even during the period of the Mahabharata.

You may have seen people looking like males but dressed as females while travelling in the bus or train, or at the traffic junctions. They are sexual minorities.

Who are sexual minorities? While a majority of people are classified as either males or females, sexual minorities do not have significant male or female characteristics. People who are born as male but develop female characters as they grow and start dressing as females, or people who are born as females but develop male characters and dress up as males as they grow are known as sexual minorities.

Sexual minorities are often addressed as khoja, hijra, etc. But, it is wrong to address them in such insulting words. They are called the third sex.

Of late, the problems of sexual minorities are being discussed openly. Most of them are unemployed and are engaged in beggary to make their living. Illiteracy, poverty and unemployment are their major problems. They are looked down upon by the society and their own family members. They are also harassed by the police.

The Backward Classes Commission headed by Dr. CS Dwarakanath recommended representation to sexual minorities in employment and politics. Various NGOs are creating awareness about their problems. Of

late, the attitude of common people is changing in favour of sexual minorities.

Summary

1. Gender discrimination is the preference given to one sex over the other.
2. Article 17 prohibits untouchability.
3. Sexual minorities are those people who are males by birth but develop female characters as they grow, or those who are female by birth but develop male characters as they grow.
4. Article 39 (d) specifies equal pay for equal work irrespective of gender.
5. The UNO declared the year 1975 as the “International Year of Women”.
6. Article 25, provides for free entry for all sections of the Hindu religion in places of worship that are public in nature.

Exercises

1. **Fill in the blanks:**
 1. Article 17 prohibits _____
 2. Gender discrimination is the discrimination between _____ and _____
 3. The Mahabharata war was between _____ and _____
 4. The UNO has declared … as the International Women’s Year_____
2. **Answer in a sentence:**
 1. What is inequality?
 2. What is the provision made by Article 16 of the constitution?
 3. Which Article of the constitution makes provision for equal pay for equal work?
 4. What is empowerment?
3. **Answer in two or three sentences:**
 1. Name any two tribal communities.
 2. Who are minorities?
 3. Mention any two legislations which are in favour of women.
 4. Who are sexual minorities?
4. **Answer in eight sentences:**
 1. Write the privileges accorded to Scheduled Castes and Scheduled Tribes.
 2. Describe the protective measures undertaken for the welfare of minorities.

3. Write a note on women empowerment.
4. What is inequality? Explain.

Suggested activities:

1. Gather more information on constitutional measures from your teacher.
2. Know about the various forms of inequality and try to eradicate them.

Chapter-8 INDIAN WORKERS (Labourers)

Learning Points:

1. Meaning of ‘labourer’
2. Working conditions of labourers
3. Problems of labourers
4. Nature of labour movements
5. Child labour

8.1 Introduction

Whenever we are outside, if we observe closely, we notice many activities. People are working in fields, working as waiters in hotels, working in factories, working as bus drivers, cleaners, domestic helps, scavengers and various other occupations. We call all these workers as labourers.

You should know it:

As per the government order labourers should work for eight hours in a day and a women labourer should not work after eight p.m. In case they wish to work then the owners should make some arrangements to send them home safely.

8.2 Who are labourers or workers?

People who spend their physical labour for money or goods are known as labourers.

8.3 Types of labourers

Mainly, there are two types of labourers:

1. Agricultural labourers
2. Industrial labourers

1. **Agricultural labourers:**

Those who work in the various stages of agriculture and receive wages for their services are known as agricultural labourers. Agricultural labourers engage themselves in agriculture- related activities such as farming, animal husbandry, dairy farming, pig farming, poultry, etc.

2. **Industrial labourers:**

 People engaged in non-agricultural activities are known as industrial labourers. Industrial labourers work for wages in small, medium, large and cottage industries. A majority of the labourers are industrial labourers. They work both in the public sector and the private sector based in the urban and rural areas.

8.4 Problems of labourers

1. **Housing:**
 Most labourers dwell in the slums. As they get poor wages it is not possible for them to meet their other basic needs (apart from housing) such as clothing, food and transport. This compels them to stay in small houses where rentals are low.
2. **Difficult work conditions:**
 Scavenging, working in chemical factories or similar hazardous industries like cracker manufacturing units and steel factories are often harmful to the health of the workers. Workers employed in hazardous industries are not supplied with protective gear. Even if they are supplied, they are of substandard quality. Labourers face the risk of diseases like asthma. Working conditions of most of the labourers are pathetic.
3. **Exploitation from the management:**
 Most of the labourers are migrants. They cannot survive without employment in an unknown city. Their helpless conditions are taken advantage by the management and are often subjected to exploitation.
4. **More work, less wages:**
 Many labourers work for long hours and get paid meagre wages. This is one of the major problems of the labourers.
5. **Abject poverty:**
 The wages earned by labourers often is insufficient to meet their basic needs such as children’s education, quality food, medical facilities, etc. They often take loans to meet their demands. As their income is very less, they fail to repay their loans and they suffer from eternal indebtedness.
6. **Lack of organization:**

Most of the labour class is unorganised. Some labourers limit their interactions to their workplace, wages, and family. Those who are badly in need of job are hesitant to become members of labour unions. Insecurity about their job makes them stay away from labour unions. Lack of organisation is one of the causes of labour problems.

8.5 Labour movements- advantages and disadvantages:

The mention of 'garden city' reminds everybody of Bangalore. Bangalore has many readymade garment factories. Most of the labourers working in these factories are women. Very recently, the Central Government introduced a new policy about Provident Fund. It was said that those who do not withdraw their PF within the date announced cannot draw till they are 59 years of age. This angered the labourers and a massive rally was organized to protest against this new policy. Thousands participated in this rally and when the rally turned violent, public property was damaged. The government woke to the situation and withdrew the said new policy. Such movements may be called labour movements.

Labour movements may be defined as the movements organised by the labourers in order to oppose the policies set by the management or the government which are felt as detrimental to their interests.

Labour movements are common in all sectors. In the past, labour movements were limited to small groups, but today, labourers are united under many unions and fight to meet their demands in an organised way. Indian National Trade Union Congress, Centre of Indian Trade Union, Hind Mazdoor Sabha, and Bharateeya Mazdoor Sangh are some of the national trade unions.

Advantages of labour movements:

1. Labourers get basic amenities
2. Freedom from exploitation
3. Protection of rights of the labourers
4. Strengthens unity of labourers
5. To put checks and balances on capitalistic rule

Disadvantages of labour movements:

1. Destruction of public property

2. Affects production
3. Waste of human working hours
4. Agitations may turn violent

8.6 Child labour

Shivakasi is a small town in the Ramanathapuram district of Tamil Nadu. There are two small towns near Shivakasi. They are Thirutangal and Satthur. These three towns are famous for the production of crackers, matchboxes and printing industries. About 90% of the production of crackers is based in these three towns. About forty thousand labourers are involved directly and about one lakh people are involved indirectly in production in these towns. Of them, about 4-5 thousands of labourers are underaged children. By the time they turn eighteen, they face the risk of asthma, tuberculosis, etc. You may have seen the snake cracker being burst during Deepavali. It is manufactured using a dangerous chemical called nitric acid. It is harmful to the skin of children. As per a survey conducted, about 79.48% of the children engaged in the cracker manufacturing industries have never gone to school. About 9.2% of them are school dropouts. In a major fire accident in Shivakasi in the year 2014, several lives were lost and many children lost their limbs. According to Nobel Prize winner and children's rights activist Kailash Satyarthi, about one lakh children are employed in the cracker industries of India.

The International Labour Organisation states:

"Child labour refers to that group of children which work under pressures for meagre wages, work in hazardous industries and are deprived of educational, physical and mental growth."

According to UNICEF:

"There about 61% of child labourers in Asian continent, 30% in African continent. Most of the child labourers are bonded labourers in poor countries."

The Indian constitution defines child labour as "Any child under the age of 14, working for wages is a child labourer."

No country can boast of dignity when it encourages child labour. This practice deprives children of their right to education, health and a dignified

life. Several legislations preventing child labour have been enacted by the Central as well as the State governments. It is our duty to see that they are followed in the right spirit.

SUMMARY

1. People who spend their physical energy by working in the fields, industries, dairy and other industries for wages in the form of cash or kind are known as labourers.
2. There are two types of labourers-agricultural labourers and industrial labourers.
3. Agricultural labourers work in fields and get paid for their work.
4. Labour movements refer to agitations by labourers to oppose any policy implemented by the management or the government that is harmful to their interests.
5. Indian National Trade Union Congress, Centre of Indian Trade Union, Hind Mazdoor Sabha, and Bharatiya Mazadoor Sabha are some of the national level labour unions.
6. As defined by the Indian Constitution, any child under the age of 14 working for wages is a child labourer.

EXERCISES

1. **FILL IN THE BLANKS**
 1. Those who work for wages in the agricultural sector are known as _____
 2. People working in non-agricultural sector are known as _____
 3. In May 2016, garment workers of Bangalore agitated against _____ policy.
 4. Centre Of Trade Union is a _____ organisation.

2. **ANSWER IN A SENTENCE**
 1. Who are agricultural labourers?
 2. Give an example for agricultural labourers.
 3. What is child labour?
 4. What is the age limit for child labourers?

3. **ANSWER IN TWO OR THREE SENTENCES**
 1. Mention any two problems of labourers.
 2. Who are industrial labourers? Give examples.
 3. Write a note on child labourers.
 4. Name any two labour movements which you know.

4. **ANSWER IN EIGHT SENTENCES**
 1. Explain the types of labourers.
 2. List out any four advantages and disadvantages of labour movements.
 3. Write a note on the labour movement.
 4. What are the problems of labourers?

Suggested Activities:

1. List out the activities of agricultural labourers.
2. Visit a factory in your area. Record the conditions of the factory workers.

Chapter-9 IMPACT OF GLOBALIZATION ON INDIAN SOCIETY

Learning Points:

1. New economic policy
2. Globalisation- meaning, characteristics
3. Liberalisation- meaning, characteristics
4. Privatisation- meaning, characteristics
5. Advantages and disadvantages of globalisation

9.1 New Economic Policy

Since India became independent, it followed the policy of mixed economy. In a mixed economy, public resources are owned by the government as well as private sectors. There are restrictions on imports and exports imposed by the government and the market is under the control of the government.

As a result of this policy, the economic production could not see growth. Industries under the ownership of the government did not improve the quality of their production. Thus, the policy of mixed economy was under criticism. Due to control by the government on investment and production, during 1950-1990 the total Indian investment of capital did not exceed 3.5%. Due to this, production decreased. There was no technological development. The country had to suffer several economic setbacks. When the Indian Government approached IMF for aid, it was advised to adopt the policy of globalization. Hence this policy was adopted by then Prime Minister P.V. Narasimha Rao and Finance Minister Manmohan Singh. This policy became our new economic policy.

9.2 Globalization- Meaning and Characteristics:

Meaning:

Ramesh, Rita and Rahim started a clothes manufacturing company in Bangalore. Initially they sold their produce in Bangalore. As production increased, their products were sold in neighbouring cities like Mumbai, Hyderabad, Delhi, etc. With further increase in production, they started selling their goods in foreign countries like the USA, China, etc. What do you understand by this? It is possible to sell goods produced in your town in

other places and countries too! What do we call this system? This system is called globalization. The process of producing goods locally and selling globally is known as globalization. In other words, goods that we produce are sold in global markets.

Globalization has been defined as:

The Sociological Dictionary of Collins defines globalization as "coordination of global economic units through private capital sectors".

As stated by the World Bank report, "Globalization is the unification of world economy".

It may be said that globalization means spreading of knowledge, thoughts and languages worldwide.

Characteristics of Globalization

1. **Extension of Market**
 Globalization is universal. In order to sell goods produced locally at the national and international markets, it is essential to extend the market. This is possible through globalization.
2. **Free Market**
 Globalization has allowed the free market to sell goods produced in the border restricted nations to foreign markets and also to import from foreign markets.
3. **Availability of Goods**
 Globalization allows availability of all goods in one place at the same time. It is not necessary to go to various markets for purchase of required goods. For example, malls, supermarkets like Big Bazaar, etc.
4. **Price Control**
 Globalization allows for a free market; hence, there is competition among sellers to sell goods at cheaper rates. Each producer is keen to sell his/her product and there is continuous cost cutting in order to sell their goods.
5. **Freedom of Choice**
 There is a wide choice for buyers in a free market.
6. **International Co- Operation**

Due to international marketing of goods, there is international co-operation.

9.3 Liberalization- Meaning and Features

Kamalamma is the owner of a steel factory. Certain governmental policies blocked her chances of exporting her goods. She suffered heavy losses and decided to shut down her factory. Not only Kamalamma; many factories had to close down. As a result of this, the flow of revenue to the government decreased considerably. The government woke up to this emergency and changed its policy and allowed free export of goods. This process is known as Liberalisation. Liberalisation refers to lifting of curbs on import and export and allowing of free exchange of goods and Services between countries.

Main Features of Liberalisation

The main features of liberalization are:

1. **Simplification of Licensing**

 During 1950, the policy of giving licenses to start industries was very rigid. Thus, entrepreneurs hesitated to establish new industries. The government realized this and simplified the licensing procedures. Thereafter, rate of production saw an Upward trend.

2. **Open Investment Markets**

 The liberalisation policy allowed private investments. Thus, there was an increase in the flow of capital. Distribution of capital and shares attracted liberal capital.

3. **Allowed Fair Competition**

 Liberalisation allowed for healthy competition among entrepreneurs. This allowed for quality improvement, and consumers had access to quality goods.

4. **Independent Decision Making**

 When industries were under the control of government, taking independent decisions about certain issues was impossible.

Liberalisation allowed independent decisions on the part of entrepreneurs in matters related to costing, production, etc.

5. **Relaxation on Foreign Exchange Policy**

 After introduction of relaxed foreign exchange policy, entrepreneurs were able to import tools that were necessary for production. They no longer had to wait for permission from the government. They were able to import the required materials directly from the market. This helped the entrepreneurs.

9.4 Privatization- Meaning and Characteristics

We need roads to travel. Can we walk on the roads that are uneven and full of thorns? No. Then what should our roads be like? They should be asphalted, right? Who will do this job? The government must. Is it possible for the government to take up the asphalting work personally? No. Then who does this job? The government assigns this job to private contractors. Assigning a public job to a private body is termed as privatisation.

Privatisation means allowing private sectors to take up public sector works. The government, after 1991, retained certain confidential sectors in its hands and allowed private sectors to be part of public sector works.

According to Steve H. Hank, “Transferring of all public sector industries to private ownership is privatisation.”

According to the Collins Dictionary of Sociology, “Privatisation is transfer of ownership of public sectors to private sectors.”

Privatisation:

In order to manage and generate income, transferring the ownership of government-owned public sectors or government sectors to the private sector is privatisation.

Characteristics of privatization:

1. **Capital mobilization:**

 The government transfers the responsibility of management of sick units to private companies. Thus, capital flows effortlessly and management becomes easier.

2. **Creation of employment opportunities:**

 Some public sector industries are running under loss owing to poor management. If the management of such industries is handed over to private management, they manage them efficiently. Several employment opportunities are created in this way.

3. **Efficient use of resources**:

 In privatisation, the resources are used efficiently as the entrepreneur would have invested a considerable amount of money and time in the industry. He/ she ensures all resources are used prudently and cuts down wastage of resources. This way, resources are used efficiently.

4. **Recognition of merit:**

 Only a meritorious worker can survive in private sector industries. A capitalist entrepreneur employs only capable people to work in his/ her industry. Only meritorious workers can reap benefits for the industry as well as for themselves.

9.5 Advantages and disadvantages of globalization:

Advantages:

1. Globalization attracts foreign investors and more employment opportunities are created for the local youth.
2. Investors have the choice of investing in the places of their choice under globalization. Thus the flow of investment increases.
3. Locally made goods are available in international markets. Thus, the products get worldwide recognition. For example, Chinese toys, Indian readymade garments, etc.
4. Availability of goods in the global market creates harmonious relationships between countries. For example, trade relationships between America and India.
5. There is scope for exchange of different cultures.

Disadvantages:

1. Global investors select the places they want to invest for establishing industries. There is a chance of environmental destruction thereby.

2. The policies of liberalization, privatization and globalization have simplified the norms of the industries. This encourages immoral activities.
3. When the foreign companies come forward to invest in India, the resources of our country flow to other countries.
4. Multinational companies may affect the sovereignty and freedom of our country.
5. This policy benefits capitalists.

Summary

1. Marketing locally produced goods globally is globalisation.
2. As per World Bank definition, globalisation is the unification of world economies.
3. Liberalisation refers to lifting of curbs on import and export and allows for free import and export.
4. Simplification of licensing, free capital markets, allowing competition, independent decision making, and relaxation of foreign exchange policies are the main features of liberalisation.
5. Privatisation refers to handing over of public sectors to private entrepreneurs.
6. As defined in the Collins Dictionary of Sociology, “Privatisation refers to transfer of ownership of public sectors to private sectors.”

EXERCISES

1. **Fill in the blanks:**
 1. Lifting of curbs on import and export is called _____
 2. Indian economy is called as _____ economy
 3. Privatisation means _____ to private management.
2. **Answer in a sentence:**
 1. What is new economic policy?
 2. Give an example for privatisation.
 3. What is globalisation?
 4. What is capital mobilisation?
3. **Answer in two or three sentences:**
 1. Write a note on new economic policy.
 2. What are the disadvantages of globalisation?
 3. Name any five locally made (swadeshi) products.

 4. Write a note on privatisation.
4. **Answer in eight sentences:**
 1. Explain the features of globalisation.
 2. What is liberalisation?
 3. Describe the impact of globalisation on Indian society.
 4. What are the advantages of globalisation?

Suggested activities:

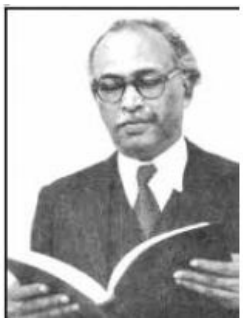
1. List out the local companies known to you.
2. Collect information about home industries from your teacher.

Chapter-10 INDIAN SOCIOLOGISTS

Learning Points:

1. Achievements of Prof. GS Ghurye
2. Achievements of Prof. MN Srinivas
3. Achievements of Prof. Iravati Karve
4. Achievements of Prof.Parvathamma
5. Achievements of Prof. Jogan Shankar

GS Ghurye (1893-1983)



Govind Sadashiv Ghurye, a prominent Indian sociologist, was born in Malvan of Ratnagiri District, in Maharastra, on December 12, 1893. He completed his college education in the Mumbai University. He was a very intelligent student and was a gold medalist in MA. Sociologist Patrick Geddes was impressed by his articles and recommended Ghurye's name for a scholarship in London to continue his studies. Thus, Ghurye continued his studies in London and came into contact with Professor LT Hobhouse. Ghurye studied under anthropologist Rivers. But after the untimely death of Rivers, Ghurye completed his doctoral thesis under the guidance of Professor Hudson. After returning to India, Ghurye headed the Department of Sociology in Mumbai University. He continued to teach even after his retirement.

Ghurye played a key role in introducing Sociology in the Indian universities. He is considered as "Father of Indian Sociology".

Contributions of GS Ghurye to Sociology

1. He started Indian Sociological Society and also published a Sociological Bulletin thus paving the way for a strong foundation for sociology in India.
2. He made an extensive study of the caste system in India. He has written elaborately on the emergence of caste system, its features, caste and race, and the role of caste in Indian politics. His Caste and Race in India written in 1932 is a popular work of sociology referred to by many students of sociology even today.
3. His sociological study of Indian rural culture is a milestone in Indian sociology. According to him, Indian gods play a major role in unifying Indians.
4. Ghurye has recognised the similarities between Hindu, Jain and Buddhist works of art and memorials in his study of Indian art and architecture.

Ghurye's contributions to sociological literature include Caste and Race in India, The Social Process, Culture and Society, Scheduled Tribes, Vedic India, Indian Sadhus and many more other literary works. Ghurye passed away in 1983.

MN Srinivas (1916-1999)



MN Srinivas is a prominent Indian sociologist and anthropologist. He was born in Mysore on November 16, 1916. His parents were M.A. Narasimhachar and Rukmini. He completed his MA, LLB and PhD from Mumbai University. Later he continued his studies at Oxford University. MN Srinivas is more popular for his field work.

MN Srinivas was a professor of sociology in the Delhi School of Economics. He was instrumental in establishing the Institute for Social and Economic Change (ISEC). He has introduced certain key concepts to understand social change in India. They are Sanskritisation, Westernisation and dominant castes.

Religion and Society among Coorgs of South India is his major contribution to sociological literature. In this work, he has done extensive research on the religious beliefs and cultural practices of the Kodavas.

MN Srinivas was recognised both at the national and international levels.His list of recognitions include

Padmabhushan;
Reserve Memorial Medal;
Sharatchandra Memorial Medal;
Dr. Homibhabha Senior Fellowship;
G.S. Ghurye Award;
first visiting professor of National Institute of Advanced Studies.

Some important contributions of M.N. Srinivas to the field of sociological literature are Marriage and Family in India, Religion and Society among Coorgs of South India, India's Villages, Caste in Modern India and Other Essays, Social Change in Modern India, Sociological Bulletin, A Remembered Village, etc.

Contributions of MN Srinivas to the field of sociology:

1. He was a fellow of Indian Council of Social Research.
2. He established the Institute of Social and Economic Change along with Dr. VKRV Rao.
3. He was a Joint Director of ISEC.
4. He was a senior fellow researcher in the University of Manchester.
5. He was a visiting professor of New England University.

Prof. M.N. Srinivas was a well-known teacher of Sociology, researcher and guide. He passed away on 30th November, 1999.

Prof. Irawati Karve



Dr Irawati Karve was a prominent Indian sociologist, anthropologist and a student of GS Ghurye. She was born in Burma; hence she was given the name of Burmese river Irawati.

Irawati is the first Indian female sociologist. She has studied social institutions and problems with anthropological, psychological and sociological approaches.

Karve was a Master's degree holder from Mumbai University. She got her Ph.D in Anthropology from Berlin University. She was a professor in the Deccan College of Pune.

Irawati Karve's research interests were very vast. She extensively studied Indian society, Indian social institutions, kinship organisations and several other fields.

Some of her major works are Kinship Organisation in India, Yuganta (This work won the prestigious Regional Sahitya Academy award), Family in India, Land and People of Maharashtra, Paripoorti, Amchi Sanskriti, Sanskriti man je kaay?, etc. (The last three are written in Marathi.)

C. Parvathamma

C. Parvathamma is one of the prominent Indian sociologists. She was born in Shyagale, a village in Davanagere in the year 1928. She lost her father when she was a 9-month-old baby. Later, she completed her primary education with the help of her mother in her native place. She did her BA (Hon) in Social Philosophy from Maharaja College, Mysore. She did her MA from Mysore University. During her college education, she was awarded the Baba Memorial gold medal and the Prof. Hiriyanna gold medal. After her college education, she taught in Mysore for about five years. Later, she joined the prestigious Harvard University for higher

education. Unhappy about the system of education in Harvard, she discontinued her studies and shifted base to England. She acquired a Doctoral degree at the Victoria University of Manchester.

After returning to India from England, she served as a professor in Maharani and Maharaja Colleges of Mysore. Later, she served as a Reader and Professor and went on to head the Department of Sociology. Her command over language, style of narration and scholarly thinking made her popular among the students of sociology.

Some of the fields of study where Parvathamma did her research are on the Veerashaiva sect, social structure of India, scheduled castes and scheduled tribes, rural community, medical sociology, etc.

Dr. Parvathamma was actively involved in several organisations. She was a life member of Indian Sociological Society, Society for South Indian Studies (USA), Association of Social Anthropologists England, Reserve Bank of India Local Board, Jawaharlal Nehru University, All India Programme board Bangalore and Anthropological Survey of India.

Several awards were given to her in recognition of her achievements and service to the society. She was awarded the Rajyotsava Prize in 1990, B.R. Ambedkar award in 1992, Gargi award from NMKRV College Bangalore in 1999, and the Nadoja award from Hampi University in 2005.

Some of her literary contributions are Politics and Religion, Scheduled Castes and Scheduled Tribes, Development of Tribal Community, Employment Problems of University Graduates and several sociological articles.

Prof. Jogan Shankar



Prof. Jogan Shankar is one of the renowned Indian sociologists. He was born in Adalgi village of Aland Taluk in Kalburgi district on 5th May, 1954.

His doctoral thesis on the Devadasi system brought him a lot of fame. He taught sociology in Mysore University and also in various universities of Karnataka. He started the Department of Sociology and Social Work in Mangalore University.

Jogan Shankar is a good administrator and researcher. He played a major role in the rehabilitation of displaced people of the Upper Krishna Project. He also built a museum depicting their lives and culture. His efforts made him popular among the people in and around Bagalkot.

In recognition of his service, Bangalore University invited him to be the director of the Dr. B.R. Ambedkar Studies and Research Institute. During his tenure as director, he built a museum about Ambedkar. He also established a separate library and computer learning centre for the benefit of backward and rural students. He has guided more than 45 research students to complete their doctoral thesis.

In recognition of his service, the Government of Karnataka has awarded him the Ambedkar Award in 1992 and 2002 (special contribution to education). Currently, he is the vice- chancellor of Kuvempu University.

His literary works include Devadasi cult- A Sociological Analysis, Social Problems in India and Rural Sociology.

SUMMARY

1. GS Ghurye was born in Malvan of Ratnagiri district of Maharashtra.
2. GS Ghurye is called as the ‘Father of Indian Sociology’.
3. MN Srinivas is instrumental in the establishment of ISEC in Bangalore.
4. Dr. Parvathamma got her PhD degree from Victoria University, Manchester, England.
5. Prof. Jogan Shankar was born in Adalagi village, Aland Taluk of Kalburgi.
6. Prof. Jogan Shankar has written Devadasi Cult- a Sociological Analysis, Social Problems in India and Rural Sociology.

EXERCISES

1. FILL IN THE BLANKS

1. GS Ghurye was born on _____
2. MN Srinivas was born in _____district of Karnataka.

3. _____ is the first woman sociologist of India.
4. _____wrote the book Politics and Religion.

2. ANSWER IN A SENTENCE.

1. Who is the father of Indian sociology?
2. Mention any one literary work of MN Srinivas.
3. List the books written by Dr. Parvathamma.
4. When was Prof. Jogan Shankar born?

3. ANSWER IN TWO OR THREE SENTENCES.

1. Name any two works of GS Ghurye.
2. Which are the new fields of study introduced by MN Srinivas?
3. Which are the fields of study of Dr. Parvathamma?

4. ANSWER IN EIGH T SENTENCES.

1. Analyse the contributions of GS Ghurye.
2. Describe the Contributions of MN Srinivas to the field of sociology.
3. Who is Prof. Irawati Karve? What are her contributions to sociology?
4. Write a note on Prof. Jogan Shankar.

Suggested activities

1. List the names of Indian sociologists.
2. Hold a group discussion about sociologists.
3. Create a picture album of Indian sociologists.